5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

spacious chafes his spirit and he looks with contempt and pity on the poor creatures that are willing to spend their days in the narrow confines of a town. This pity is for the cultivator and equally for the land-owner and the merchant, who so far worship their bodies that they will swathe them in silk and deck them with gold, a thing permissible for women, but contemptible for a man. The hardest work of the desert Arab is concerned with leading his flocks and with breaking up and repitching camp. As a result, he develops a great distaste for manual labor. He regards it as degrading, and no small amount of his dislike for life in a town rests on that fact. Digging up the ground, patiently caring for plants and crops, and all the work of the agriculturist he looks on as beneath him. Free men were created for something better than that.

It is the impression of a stranger to the country that not a blade of grass or a single date palm could be raised in all Arabia except in the oases where the gardeners work. The Arabs tell us that this is far from the truth. There are many places where water can be found close to the surface and where gardening could be carried on profitably. In connection with the *Akhwan* movement of puritan Wahabi Mohammedanism that has swept over all inland Arabia in the last few years, one of the efforts of the leaders has been to settle a certain number of the new converts in towns and villages. Altogether some sixty-five new settlements have been started since the inception of the movement. Doubtless most of these are very small, but there are a few of considerable size, and two or three are small cities of perhaps five thousand inhabitants. The Arabs insist that there are many other such places, where communities might spring up

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin m 54

168 if the Bedouins were willing to settle down to that sort
361 of existence.

461 But the Bedouin, even though he knows of these places,
does not care to give up his free desert life for the hard
463 and disagreeable labor of the towns. He is faithful to
552 his camels, and to his goats and sheep if he is fortunate
231 enough to have them. He loves these animals and not
one of them lacks a personal name. The little lambs and
kids will be carried in his arms when the road is rocky
461 or steep. The work of a cultivator, however, he hates,
565 and he will nearly starve before descending to such a level
186 as to engage in it. He looks down upon the townsmen
with a lofty scorn and thinks of their hard labor as unworthy of men, fit rather for animals. This remarkable man regards himself as heaven's favorite, and he exhibits a contempt for the rest of the world and a satisfaction with himself and his life that would be sublime if they were not terribly pathetic.

181 Yet far from being ridiculous this Bedouin of the des-
611 ert is one of the most splendid figures of our time. Out
735 of that fearful poverty which amounts to constant semi-starvation, out of a lack of cleanliness that is continual degradation of the spirit, out of an isolation and an ignorance that make him a provincial in spite of himself, he stands as the world's supreme example of that Liberty, Equality and Fraternity that have been the dream of the ages. Tied down and limited by the lack of all material things, his spirit looks on them with indifference and cheerful contempt and pines away only when immersed in the obese and self-satisfied materialism of the town. He rises triumphant over his environment by the sheer strength of his spirit. Ignorant of all the wis-

,21: Fisher S-4 (no date) 1950 M1 Middle East
Bedouin MJ4

Strict discipline, necessary both in everyday routine and because of liability to attack, has left its mark on Badawin ways of thought. In religion, there is little room for compromise or doubt—a strong, vivid, and intolerant faith is held. Similarly, there is a strict code of behaviour. Hospitality, in an environment without fixed routes or settlements, is a highly regarded virtue, and ordinary social intercourse has been developed into an elaborate code of manners and conduct. In view of the vagaries of human existence amongst the Badawin, it is hardly surprising that superstition and fatalism are also strongly marked. The operation of the 'evil eye' and malevolent spirits is seen in every-day life—nothing is praised directly without attributing its excellence as due to God—and men and animals wear charms.[1]

Possibly as a result of reduced physical strength, and their enforced preoccupation with household tasks, the status of women is low. Although not veiled, like the women of the settled areas, Badawin women are regarded as in all things the inferiors of men. It may be significant that among pastoral communities, religious deities are regarded as masculine in attribute. Only in the religious systems of non-pastoral peoples do we find female deities—mother-goddesses of wide influence—with a corresponding rise in importance of women above the level of mere drudges and bearers of children.

Though Badawin life is hard and unrewarding, those who follow it value it highly. A true Bedu looks down with disdain on other ways of life, particularly that of cultivators in better watered districts, for whom he often has a profound contempt as effete and subservient. Despite their own strict social organisation, the Badawin can contrast the dull routine of agricultural practice, and the looseness and self-indulgence of city life with their own courage, independence of thought, abstemiousness, and mobility.

Nomadism is a special response to environment, by which the frontier of human occupation is pushed farther within a region of increasing difficulty. In the past, nomadism has often been regarded as an unsatisfactory alternative to agriculture; it was believed that primitive man passed from a life of hunting and collecting first into a stage of pastoralism, and later, in places where conditions were favourable, to the fullest development of a life based on cultivation. In the opinion of H. J. Fleure and others this view must be modified—pastoralism may, in some instances, represent a special, later development *from* agriculture—a dynamic response to environmental

[1] Even Arab taxis in the cities carry a charm on the radiator.

361 c. Semi-Bedouin who occupy a position between Bedouin and Fellahin. They are already engaged in agriculture. 178 233 621 while they still live in tents, they ultimately turn to the construction of permanent huts and houses.

Miller introduces the following classifications 1)

1. Bedouin Tribes

361 233 a. Camel tribes, so called because they engage primarily in camel-breeding although they possess flocks of sheep. They are the true Bedouin of Syria, all belonging to The Aneseh and Shammar groups. 2) Their mobility enables them to maintain a 600 – 800 kil. radius of migration. They wander in the desert from September till late in June when they return to the border of the cultivated zone in order to trade their surplus livestock and purchase necessary supplies. [166] X They do not display the least interest in sedentarization. 3)

b. Sheep tribes, so called because they are chiefly preoccupied with intensive sheep-raising. The need for water for their animals restricts their wandering in time and in space. Early in the spring, before the

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1. Miller, 1931, pp. 96 sqq.
2. The study of V. Miller is based on his observations of tribal life in Syria.
186 3. This statement was made by V. Miller in 1931. It seems highly questionable that within 18 years the opposition among the true Bedouin should have changed so radically to enable Fawaz Sha'lan, Chief of the Ruala, to declare that "all the tribesmen now wanted land" (for settlement) cf. New York Times, September 6, 1949. Even changing circumstances have never had such an effect on the conservative mentality of the Bedouin, and it seems, therefore, that the declaration of Sha'lan, made for political reasons, must be taken with a note of caution.

M1 Middle East
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of the population engaged in agriculture.[1]

The nomads are only concerned with their social, political and economic orders; settled society interests them only negatively, as objects of raid and plunder. The nomads of the Syrian desert have a deeper understanding for the happenings in the far-off Arabian desert than for the life in Damascus in the vicinity of which they may be encamped. Hence the general indifference of the Bedouin to all ideas and movements that originate in the Arab Cities.

The modern Arab states of the Middle East, sensitive about their sovereignty, thus had to come into conflict with the tribal elements within their political boundaries. They felt that the stability of the administration was undermined as long as the tribes could not be reached by tax-collectors, census takers, and could not be subjected to military conscription and state jurisdiction.

Since the political partitioning of the Syrian desert after the First World War it has become increasingly difficult to exercise effective control over the tribes. For four centuries the Syrian desert was continuously in the hands of a single power, the Ottoman Empire. Inefficient as the Turkish administration may have been, its ubiquity placed it in a position to impose its authority on a recalcitrant tribe, which at present can easily escape the jurisdiction of one state simply by driving across the nearest frontier.

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1. In the Middle East livestock-breeding and agriculture are two distinct economies, the former practiced by the nomads, the latter by the fellahin.

Saudi Arabia BEDOUINS MJ4

166 up for the sake of economic self-improvement.

178 The nomad who has settled creates a vacuum on the fringes of the desert which is filled by other desert tribes destined to undergo the same evolution, and thus the process of sedentarization goes on indefinitely.

CHAPTER IX

Survey of Recent Developments that Affected Bedouin Society

Saudi Arabia

133 Except for a few fertile oases, the vast area of Saudi Arabia consists entirely of arid desert and steppes which are green only for a short period in the winter. Arabia is the cradle and the classic country of the Bedouin.

656 166 The rule of Ibn Saud has been the turning point in the history of Central Arabia. In his drive to found a powerful state, Ibn Saud realized that he must settle the Bedouin within his frontiers if the political structure he created was to last. Citizens, united in purpose and attached to the soil, and not roving nomads, constitute a reliable element which can assure permanency to a state organization.

656 186 To overcome the traditional tribal disunity, Ibn Saud inspired the Bedouin with the doctrines of Wahhabi puritanism which gave them a consciousness of unity. The Ikhwan (brothers, Wahhabi confraternity), founded by Ibn Saud in 1912,[1] is the modern revival

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1. 1912 is the date usually given for the founding of the Ikhwan. cf. Royal Institute, 1930, p. 85
According to Arnold Toynbee, however, the Ikhwan was founded in 1910. cf. Royal Institute, 1925, Vol. 1, p. 281

SAUDI ARABIA BEDOUINS MJ4.

656 of the Wahhabi movement which originated in the 18th century.
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The Bedouin members of the Ikhwan were induced to sell their camels and settle down to an agricultural existence. Settlement was carried out by giving to the tribesmen land, money and technical aid.

162 Sedentarization has always been an important part of Ibn Saud's
166 domestic policy. In 1928 there were already over 10 Ikhwan settle-
656 ments in the Hejd. Artawiya, the oldest of the Ikhwan colonies, came into existence in 1912 and had by 1928 a population of about 10 000. In Ameen Rihani's list of 100 odd localities there are mentioned 34 settlements with an approximate population of 6 000 - 12 000. Dukhnah, a colony of the Harb tribe, has about 15 000 people.[1] In a few years Ibn Saud has thus succeeded in converting a great number of Bedouin into settled citizens.

656 In 1948 the government of Saudi Arabia declared its new national
425 policy of granting state land to any citizen ready and willing to put it under cultivation.[2] In Arabia settlement is an artificial enterprise because it involves Bedouin, who from the economic point of view could continue their pastoral life for centuries yet. Of course, Ibn Saud is guided more by the political problems which the Bedouin present to his state structure than by economic necessity.

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1. Rihani's study of Ibn Saud contains a list of new settlements built by the tribes of Hejd under the influence of the Ikhwan. Each colony is given with its quota of fighting men. This figure is one third of the male, or one sixth of the total population. cf. Rihani, 1928, pp. 118-119
2. Afif I Tamawe, 1952, p. 15

000 70 years.

●186 The nomad gradually accepts the fellah's mode of living,
X166 but for generations after sedentarization he still prides himself of his Bedouin origin. Albert de Bouchemen tells of two remarkable instances illustrating this tendency:[1]

1. The case of a lawyer in Beirut whose family has been settled for centuries. Occasionally he dons Bedouin attire to boast of his origin.
2. The case of the Bedouin emigrants to America who continue to pay the blood money with their brothers who have remained Bedouin.

CHAPTER XII

The Bedouin Problem on the Agenda of the 1949 and 1950 United Nations Social Welfare Seminars for Arab States

648 The Arab world is concerned with the problems of the nomadic population. At the United Nations Social Welfare Seminars conducted in 1949 at Beirut and in 1950 at Cairo, special committees were appointed to study the Bedouin problems and make recommendations for their solution.

648 Poverty was recognized to be the crux of the Bedouin problem,
511 ignorance, poor health, etc. the results.[2] The recommendations

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1. Bouchemen, 1934, pp. 140-143
2. El-Ghilany, 1950, p. 280

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

CHAPTER VI

Badawin Social System

SETTLERS AND NOMADS

369 The Arabs divide themselves into two main groups:
184 Al Hadhar and Al Bádia.

Al hadhar (singular: *hadhari*) are those who dwell in permanent stone or mud houses, i.e. townsfolk or villagers; *al bádia* are those who live nomad lives, own camels and live in black hair-tents (*biyut sha'ar*).

From this word *bádia* comes also our word Badawin (often written in French style, Bedouin), which is not used or understood in Arabia proper.

The dweller in the black tents, although he may occasionally speak of himself as a man of *badu* or nomad calling (e.g. "*Hana Badu*"—we are Badawin, etc.), he does so to signify that he is a wild, simple man of the desert, and not versed in the cunning ways of settled life.

[186] He far more often refers to himself and his people by the proud title "'Arab"—e.g. *'Arabna sawwadu*, *'Arabna niggalu l ala Subaihiyah* —Our Arabs have gone up into the interior, or, Our Arabs have camped at Subaihiyah.

If a Badawin meets a nomad stranger in his territory he will enquire, after salaams and general greetings, *Inta minain ya walad?*—From whence art thou, O youth? The answer is, *'Ana min 'Arab fulan* —I am from such and such a person's Arabs.

369 Not to be confused with the 'Arab or pure-bred Badawin, are the
361 'Arabdar or 'Arab-ad-Dar. The latter is the name commonly given in Kuwait and also, I believe, in Najd to those semi-nomads who are found in black tents on the borders of the great desert, and who camp close to the towns in summer, and move out into the interior, a matter of 80 to 100 miles from their homes proper, in winter. Many of them also own small house property in the cities they are attached

Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

charge at the hide, unable to see whence the shot had come but sensing 531
the direction. As the hunter stood up, the oryx with his head down impaled him on his long horns and carried him away. Although nearly fainting with agony he had the presence of mind to hold on very tight with both hands round the belly of the animal, for he knew that if he once fell over on one side or the other his head would be dashed against the ground as the beast galloped off. He was powerless to kill the oryx as both his dagger and gun had dropped from him when the animal rushed him, and he had no other weapon.

The story is an old one and believed to be true. It is known to all Shammar tribesmen and is said to have taken place near Hail about one hundred years ago.

Told by 'Abdulla al Othman al Rashid of Buraida

ABRAHAM AND ISHMAEL

Coming home one day from a hawking expedition in the autumn 179
of 1937 with Mirshid ibn Twala of the Shammar tribe, I was discussing 186
the Palestine troubles with him, and asked why it was that the Arabs hated the Jews.

"O Abu Sa'ud," said he, "God has told us that the Jews are an accursed people whose witness is not acceptable. They were always against every Prophet sent them, notably Moses and Jesus, and when finally Muhammad the last of the Prophets was sent them by God, did they not try and murder him also on three occasions?

"Yes, Abu Sa'ud, they are a cruel and stiff-necked people and always were so, but we Badawin hate them particularly for the way Abraham's wife intrigued against Hagar the mother of Ishmael, and cruelly expelled her into the waterless desert. She intended that Hagar should die there of thirst, but God saved her and her son, our ancestor.

"Abraham was later filled with remorse and spent the latter years of his life trying to find his son Ishmael, having been told by God that he was still alive and would receive great blessing. Your Book and the Jewish Taurat says nothing about this nor how Abraham found him and then was ordered by God to take him up into the high mount of 'Arafat and there sacrifice him. No, the accursed Bani Israel (Jews) were not going to have it that way, they were going to

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

173 have it that Isaac was the one preferred of God, and they cooked the
● 176 Scriptures, so that their descendants and you Christians to this day believe that Isaac was the son whom Abraham was bidden to sacrifice."

173 "Tell me the story, O Mirshid," I said, "for I have not heard it."
539 "It happened in this wise, and I will make it short, for the whole tale is very long. It will show you, however, that Abraham in the end made up for the wrong he did to Hagar the mother of Ishmael, and proved that Ishmael was in truth the dearer of his two sons, and was the one favoured of God. And don't forget that Ishmael was the ancestor of half the great Arab race. The other or Southern half are descended from Qahtan (Yokdan) the son of Set (Seth), and an older branch of Abraham's ancestors. The descendants of Qahtan accepted Ishmael and his descendants though they called them 'Arab al Musta'ariba, or Arabs who became Arabs as opposed to their own proud title of 'Arab al 'Ariba or those who were Arabs from the first.

"When Hagar was driven into the desert to die with her baby boy, Abraham had migrated to the south as was his annual custom and as all Badawin even to this day move, in search of grazing. He was at the time not far from where the town of Mecca stands to-day. There was of course no Bait Allah (House of God) in those days. Well, as the unfortunate Hagar was about to die of thirst, she grieved greatly for her offspring—and in frantic agony left her baby in a sandy water-course, and started running about near two small hills which were at hand, praying to God all the while to save her child.

"The two hills later became known as Safa and Marwa, and are now inside the precincts of modern Mecca. God heard her prayer, for on staggering back exhausted to see if her child were still alive, she found a small *thamila* (pool) of water lying in a hole in the sand that had been excavated by her child's legs as it lay kicking in the sand. She dug further and more water oozed into the hole, and she drank long and deeply. She was saved and her prayers had been answered. That *thamila* is to-day the famous well of Zam Zam which lies inside the precincts of the Harám or Holy Place in Mecca. Later Hagar was found by certain Arabs of the locality and was cared for and became one of them.

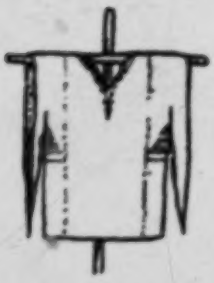
k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4
Middle East MI

Crusader Descent?

B 565 619 174

in which the Crusaders were worsted, and were carried off into slavery by the desert Arab, and that the present-day Sulubba are their descendants. Shaikh 'Abdullah will quote to prove his point,

(*a*) The fact that the "cross" is the symbol of the Sulubba.
(*b*) That the plural of their name "Sulaib" is clearly the same as the Arab name for the Christian cross which is known as *Salib*, the word *sulaib* being merely a diminutive form of *Salib*.



There is perhaps something to say for the theory, but it would be dangerous to form conclusions pending the collection of more data about these interesting people. In particular would it be interesting to collect extensive anthropometric measurements.

B 565 754

The Sulubba women are accused of having (i) the power of casting the Evil Eye (*'ain*), (ii) special knowledge in preparing poisons and love potions for those who want them (*saywa*), and (iii) above all of being versed in the devilish lore of witchcraft (*sakar*).

(i) The first accusation is probably due to the fact that many young Badawin men have lost their heads over pretty Sulubba girls and have had to flee their tribes. (ii) and (iii) are probably fairly true accusations, for they certainly claim to have the power of making one person love another, as well as of divination. On the other hand they are a useful target for the public, if something evil happens to a prominent person. "It must be a Sulubba woman who has cast a spell on so-and-so", they say.

B [86]

The Sulubba must not be confused with the Kauliyah or Gipsies. These latter are to be found all over Iraq and its borders, and are, I think, without doubt one and the same as the Romany Gipsies of Europe and England. They dress like Badawin and live in small

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k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Appendix I

713 *Arms.*—The tribe is particularly well armed with modern rifles, the majority of the men having the Turkish mauser, while the long .303, short .303, German mauser, and Turkish cavalry mauser are to be found. The British short .303 is not popular, it being considered too clumsy for horsemen to carry.

Ammunition appears to be fairly plentiful, but in wartime would be the first supply to fail. No doubt Bin Sa'ud would remedy this by a general issue. The 'Ajman look upon the 'Awazim, the other powerful tribe in Hasa, as their hereditary serfs, but Bin Sa'ud has given the latter the status of an independent tribe. Great enmity exists to-day between the two communities in consequence.

619 The best-known characteristics of the 'Ajman are:

● 186

(*a*) Their hot-headedness in attack, which is liable to get them into difficulties.

(*b*) Their loyalty to each other. "Touch one and touch all" may be called their motto.

(*c*) Their remarkable propensity for chattering. They love a joke.

231 The tribe breeds large numbers of camels and a few horses, but practically no sheep.

342 Their tents are usually black or brown, the side pieces and inner partitions having several broad white horizontal stripes in the centre, peculiar to themselves. 'Ajman women cover their faces with a shiny cloth mask of rather unattractive appearance as opposed to the black hanging *burqa* of the Mutair, 'Awazim and Rashaidah, which looks well.

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609 The individuals of the tribe are hospitable to strangers, and the women, like the Mutair, will mix freely with guests, once the preliminary suspicious feelings are removed. They very much dislike their women going into the towns, however.

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619 The 'Ajman look upon the Dhafir perhaps as their principal enemies, but are also hostile traditionally to Mutair, Shammar, Sbei, and Sahul tribes.

721 In the 1929–30 'Ikhwan rebellion against Bin Sa'ud about half of the 'Ajman allied themselves with the Mutair, half remained staunch.

In the same rebellion the 'Ajman, though camped close to the Kuwait border, carried out several daring and successful long-distance raids to the vicinity of Riyadh and Hufuf, both distant three hundred and fifty miles from their base, proving their well-known talent and capacity for distant forays. In one of these raids the Shaikh of the Al Misra section (ibn 'Uthain) destroyed fourteen of Bin Sa'ud's cars in the Dahana between Riyadh and Hufuf.

641 The 'Ajman, with the collapse of the 'Ikhwan movement, may be said to be sullenly hostile to Bin Sa'ud, and the northern sections would like to

13: Thesiger T-3 (ca. 1949) 1950 MJ1 Saudi Arabia
Bedouin MJ4

paid into the bargain. Family ties and a certain restlessness draw some of them back into the desert, but, as I have said, desert life is becoming more and more difficult and may soon become altogether impossible.

The hardy Badu tribesmen, the best stock in Arabia, may become, as a result of circumstances outside their control, a parasitic proletariat squatting in the fly-blown squalor of shanty towns on the outskirts of the oilfields in some of the most barren and inhospitable country in the world. I do not wish to suggest that the oil companies will not take adequate care of their workers and provide them with the best possible accommodation. Many of the Badu will certainly find employment with these companies; many of them have already shown considerable aptitude as drivers and mechanics, but it is uncertain whether as a race they are capable of the sustained effort required on an oilfield. At any rate, there will be great numbers who are unadaptable, inept, or physically incapable of finding work, and there will be the women and the children. Stranded in these salt-impregnated wastes, which can produce nothing but oil, and deprived of their old mobility, they may be unable to adjust themselves almost overnight to these new conditions and so become demoralized. Tribesmen who have never seen a car or an aeroplane or even a European will find themselves suddenly working with Englishmen and Americans who have met their first Arab ten days before. Lads who have never seen an unveiled woman are going to come in contact with European women, not only unveiled, but, in their eyes, undressed. At first they will think our dress indecent, many of our customs revolting, and our lack of religion appalling. The virtues of the desert nomads are, however, enforced by their circumstances, not by a natural preference for the ascetic way of life. In their own surroundings they are forced to be continent and self-restrained, but by nature they are self-indulgent and indolent. Their nomadic way of life, their tribal loyalties, their old interests, and the conventions which have governed their lives, will soon be swept away. Bored and disillusioned, they will, I fear, fall an easy prey to the vices and diseases of town life. They have always regarded themselves as the aristocracy of Arabia. They have taken a pride in surviving when others would succumb, and it is this pride in his manhood which the nomad expresses when he boasts, "I am a Badui." In the future they may easily drop to the bottom of the social scale, below those whom they know to be their inferiors in every way but that of adaptation to urban conditions.

A problem which confronts the rulers of Arabia is how to avoid pauperizing the nomads who will inevitably drift to the oilfields in ever-increasing numbers, and whose birth-rate is likely to rise considerably once they have settled there. It will indeed be tragic if they become the slum-dwellers of an industrialized Arabia. Poverty has been their constant lot, but it was a poverty shared by all. Now they will see Europeans and Arabs living in luxury in air-conditioned houses and provided with all the amenities of modern life. They will see wealth beyond their wildest dreams poured into the hands of a few; the Sheikh of Qatar, for instance, who until recently was the ruler of a few impoverished fishing villages and whose father sold headcloths in the market-place for a living, is now receiving royalties from an oilfield which may be one of the richest in the world.

2: Codrai G-3 (1948-1950) 1950 MK1 Oman
Trucial Oman MK4
Bedouin MJ4

To 369 162 439 443 [181]

ladies' lingerie, but he has little use for some of the strange products of the West. For the townsman, who is living in a mixed community of Arabs from many parts of the Persian Gulf, Persians and Indians, it is a different proposition, and his materialism has made Dibai a small British export area, though mostly for the less refined goods that are unable to find buyers on a more discriminating market.

B 101 186 721 661

The primitive bedouins who live by the foothills of the main mountain range, who owe allegiance to no one, are a constant cause of worry to the sheikhs, from whom they extract levies in return for protection; if the money is not forthcoming they raid the villages and carry off goods, camels and children. On the whole, however, the people of the coast seem to have a peaceful enough existence, making their living by, among other things, pearling, fishing and boat-building.

TO 361 396 226

To 312 576

At several points along the coast the wells are some distance inland, and water has to be transported to the villages by camel or donkey. Though brackish and unpalatable, it is expensive; the cost of buying water is a burden on the poor, and they take only sufficient for their minimum needs. Even so, the water-pot is always at hand when a traveller passes by — a simple hospitality that is often very touching. The lot of the dogs, a wretched one at the best of times in the

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P. 191 (B)